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Covers

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**IF YOU CARE DEEPLY ABOUT THE CHURCH
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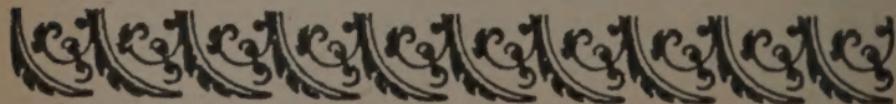
Spaces are limited. Symposium registration fee is \$195 per person until May 15; \$250/ person thereafter. Travel and accommodation information will be provided upon request.

Time and Eternity

"... knowing that I must put off this tabernacle . . ." *Prayer Book Epistle for the Transfiguration, II St. Peter 1:13*

WHAT TYPE OF HOUSE DOES THE SOUL LIVE IN? It is a two-story house. The psychologist too often assumes that it is a one-roomed cottage with a mud floor, and never even attempts to go upstairs. The extreme transcendentalist sometimes talks as though it were perched in the air, like the lake dwellings of our primitive ancestors, and had no ground floor at all. A more humble attention to facts suggest that neither of these simplifications is true. We know that we suggests have a ground floor, a natural life biologically conditioned, with animal instincts and affinities; and that this life is very important, for it is the product of the divine creativity—its builder and maker is God. But we know too that we have an upper floor, a supernatural life, with supernatural possibilities, a capacity for God; and that this, man's peculiar prerogative, is more important still. If we try to live on one floor alone we destroy the mysterious beauty of our human vocation; so utterly a part of the fugitive and creaturely life of this planet and yet so deeply coloured by Eternity; so entirely one with the world of nature, and yet, 'in the Spirit,' a habitation of God. 'Thou madest him lower than the angels, to crown him with glory and worship.' We are created both in Time and in Eternity, not truly one but truly two; and every thought, word and act must be subdued to the dignity of that double situation in which Almighty God has placed and companions the childish spirit of man.

Evelyn Underhill
The House of the Soul



What Is the Scottish Episcopal Church?

The Scottish Episcopal Church is one of the historical national Churches of Britain. Its roots go back to those heroes of the Faith who brought the Christian Church to our forebears, when Scotland was an independent nation. After the Reformation, those who favoured some sort of Anglican system, as had evolved in England and Ireland, found that their views were not shared by everyone. A century of struggle between the adherents of the Episcopal (or Anglican) system and those of the Presbyterian system effectively ended in 1689 when the Episcopal Church was harshly disestablished in favour of the Presbyterians, who remain to this day the established Church in Scotland.

The Episcopalian were in many places the majority, but many years of wasted energy in hoping for a political change, leading to state persecution, left the Episcopal Church much

weakened, and many adherents attached themselves to independent Anglican chaplaincies. Despite her reduced circumstances, it was to Scotland that Samuel Seabury came in 1784 for consecration as the first Bishop for the United States of America, since the Scottish Episcopal Church was free from state interference. Many people mark this event as the foundation of the Anglican Communion.

A swift reconciliation between the Episcopalian and those who attended the Anglican chaplaincies led to a steady growth of Scottish Anglicanism throughout the last century. New churches, colleges and schools were built, work was undertaken in the poor parts of the big cities and there was consolidation in the remote country areas where many had remained faithful. The forms of worship also became standardised by the Prayer Book. This con-

Cathedrals

1. Inverness
2. Aberdeen
3. Dundee
4. Perth
5. Edinburgh
6. Glasgow
7. Oban
8. Cumbrae

Places of Pilgrimage

9. Whithorn
10. Haddington
11. Iona

If you would like to know more about the life, worship and witness of the Scottish Episcopal Church please ask the local rector or priest-in-charge or write to the Information Officer,

The General Synod Office, 21 Grosvenor Crescent,
Edinburgh EH112 5EE.



tained a unique liturgy, called the Scottish Liturgy, which dates from 1637 when the Episcopal Church was established, but also drew new ideas and thoughts from the Orthodox Churches of the East.

The Church Today

The Episcopal Church is a diverse body. Geographically, congregations are scattered from the Shetland Isles to the tip of Galloway. Socially it contains the mixture that is Scotland—large city-centre churches, suburban family congregations, small communities of Christians in areas of high unemployment and urban deprivation, churches in new towns, market towns and remote rural areas. At present there are 58,000 members of the Scottish Episcopal Church of whom 35,000 are communicant members.

*The Rev. Aeneas Mackintosh
Provincial Communicator*



A Big Anniversary Year: 1993

This is the occasion of the 35th anniversary year of *The Anglican Digest* and the 40th anniversary of the Episcopal Book Club. In 1960 TAD and EBC moved to Grindstone Mountain near Eureka Springs in the Arkansas Ozarks and named it Hillspeak. SPEAK, the acronym for the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion), now had a hill home: Hillspeak. In forty fruitful years, the Episcopal Book Club has distributed nearly one million copies of 160 books teaching the Faith, and *The Anglican Digest* now enjoys the distinction of having the largest readership in the Anglican Communion—all this from the Big Red Barn at Hillspeak.

TAD is paying homage to this milestone year by giving its readers a birthday present: a special anniversary edition this summer reprising the best of the *Digest*—thirty-five years of faithful service to the Church. Happy Birthday to you!

The Gospel

The four books in the New Testament which are called Gospels are not intended to give us a full account of the earthly life of Jesus, but so to present Him that we may respond to the revelation which God has given us in Him. Hebrews 1:1 says:

'In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son, whom He has appointed heir of all things, and through whom He made the universe.'

This is a comprehensive statement claiming that God has spoken fully, finally and completely in Jesus Christ. The Gospel does not suggest that Jesus Christ is one answer to the needs of humanity or one possible way to God. It makes it clear that He is the only answer and the only way. The Gospel preaches Jesus Christ as the Saviour who alone can deal with human sin, as the Lord to whom all obedience is due, as the King in whom God's control of life

and of the universe is actualised. The Evangelist does not say 'Be good and you will be happy.' He does not exhort. He presents the facts concerning Jesus Christ and calls for a response. The verb kerussein, which is used for preaching, means doing what a kerux, a herald does. The preacher makes an announcement on behalf of his King. The facts themselves call for a verdict.

The Gospel cannot water down His message to make it



acceptable to the outlook and prejudices of the modern world. The Gospel cannot make any kind of compromise with the claims of other religions. The Gospel cannot be made to conform to so-called feminist or liberation theologies. The Gospel is the same in all ages for



'Jesus Christ is the same yesterday, today and for ever,' but the method of presenting it, the language of preaching and the illustrations by which it is commended may change from time to time and place to place.

The preacher must preach, first of all, about God. 'Preach about God, and, preach about twenty minutes,' was the reply of Bishop Stubbs to a curate who asked him what he should preach about. The preacher must state clearly that nature, life and history are under the control of God.

Edward Dowse in Veritas

St. Michael & St. George "Vestry Chili"

Chop one medium to large yellow onion; saute it in a large frying pan with one can beer, Worcestershire sauce, 1 tbs. cumin, 1 tbs. freshly-cracked Tille-cherry pepper, chili powder, hot sauce such as Cajun Sunshine (or Durkee's Red Hot Cayenne Pepper Sauce), dried crushed red peppers, or cayenne pepper, and paprika, and 1-2 tbs. ground (in a meat grinder) fresh jalapeños; saute ten minutes or so. Add four pounds of very lean ground sirloin. Brown well on high heat, stirring continuously. Drain very thoroughly!

In a very large pot, start the sauce. Use no water; water is anathema to good chili. Use two or three cans of Contadina or S & W crushed tomatoes, and about four cans Hunt's tomato sauce. Add four cans of "Brooks Just for Chili" medium diced tomatoes with chili seasoning." Use

continued on page 16

"The Pursuit of Happiness"

From the hallowed phrases of the Declaration of Independence, we come to believe we are endowed by God with rights to "life, liberty and the pursuit of happiness." We are clear about what life and liberty mean, and it is patently evident when such rights exist and when they do not. But the pursuit of happiness is not so clear.



Frederick Buechner engages his readers in discovering God's truth inside the stories of our lives. He does this with simple grace. In *Telling Secrets*, Buechner tells of this tension about being happy when others are not. He was taught:

... that I had no right to be happy unless the people I loved—especially my children—were happy too. I have come to believe this is not true. I believe instead that we all have not only the right to be happy no matter what but also a kind of sacred

commission to be happy . . . in the sense of being able to bless our own lives, even the sad times of our own lives, because through all our times we can learn and grow, and through all our times, if we keep our ears open, God speaks to us His saving word. Then by drawing on all those times we have had, we can sometimes even speak and give a saving word to the saving of others. I have come to believe that to be happy inside ourselves . . . is in the long run the best we can do both for ourselves and for the people closest to us. If we do it right, maybe they can be helped to be a little stronger through our strength, and maybe even a little happier through our happiness."

Seen this way, the pursuit of happiness is a God-given right, but only as the happiness realized reaches out to touch those around us as a healing, saving action. And happiness goes beyond pleasure to a posture toward all of life of contentment, serenity and security, which come with God's gift of life and liberty.

—*The Church of the Redeemer*
Baltimore

Thoughts on Happiness

1. Make up your mind to be happy. Learn to find pleasure in simple things.
2. Make the best of your circumstances. No one has everything and everyone has something of sorrow intermingled with the gladness of life. The trick is to make the laughter outweigh the tears.
3. Don't take yourself too seriously. Don't think that somehow you should be protected from misfortunes that befall others.
4. You can't please everybody. Don't let criticism worry you.
5. Don't let your neighbor set your standards. Be yourself.
6. Do the things you enjoy doing, but stay out of debt.
7. Don't borrow trouble. Imaginary things are harder to bear than the actual ones.
8. Since hate poisons the soul, do not cherish enmities, grudges. Avoid people who make you unhappy.
9. Have many interests. If you can't travel, read about new places.

10. Don't hold post-mortems. Don't spend your life brooding over sorrows and mistakes. Don't be one who never gets over things.

11. Do what you can for those less fortunate than yourself.

12. Keep busy at something. A very busy person never has time to be unhappy.

—Robert Louis Stevenson



'When I look at the summer TV schedules it baffles me why Evensong isn't more popular.'

—Church Times

Woe in Waco: The Making of a Cult

"CULTS" are what the press call out-of-control groups. The name fits. It comes from the Latin word *cultus*, meaning "worship," and accurately describes their inner dynamic—total obedience to a leader who is seen as uniquely related to God.

Cults are created and nurtured somewhere, often in churches, from which they later become alienated. Cult formation is a process we need to understand because it is easy to become caught up in it, given certain conditions.

The formation of a cult often begins when people become disillusioned and impatient. An intense leader begins to assert control. A few are attracted. Most back away. This sorting-out creates a small, somewhat alienated group within a larger congregation or community, which may eventually expel it.

External conflict becomes essential to the group's identity and solidarity. Many cults, as they develop, become progressively more

provocative, authoritarian, extreme, and, eventually, violent.

Truth becomes identified with exclusivity. Interest in the outside world is equated with disloyalty. So is criticism of the leadership. Dissidents are expelled. New recruits tend to be people who want someone to take charge of their lives. Often, they are alienated, lonely, troubled, and need to be needed.

Eventually, the leadership infantilizes the membership. At this point, the group is a full-fledged cult. The will and ability of members to demand accountability or to resist the leader have become impaired. This is why some ex-members of cults need to be 'de-programmed.' They can no longer function as independent adults, even after they have left the group.



The leadership may overthrow tradition and behave in increasingly destructive or bizarre ways.

Tradition is maintained by communities. When a community's integrity is destroyed, its leaders can do almost anything—if they link their actions to the group's belief-system. This is how James Jones, in 1978, got his followers to accept corporate suicide, and how David Koresh controlled the Branch Davidians.

The Branch Davidians grew out of the Seventh Day Adventist Church, a Pentecostal fundamentalist group organized in 1863. They interpret the Scriptures literally, but also have a doctrine of direct revelation. The "Seventh Day" part of their name comes from their adherence to Old Testament law, which calls for worship on the Sabbath (Saturday), rather than on the Lord's Day (Sunday). The "Adventist" part registers their beliefs in continuing revelation through inspired leadership, and in the imminence of Christ's second coming. In their practice, Biblical references are frequently torn from context and applied to modern situations they may not really fit. Part of the role of the Adventist preach-

er is creatively holding seemingly disparate ideas and tendencies together.

In the 1930s, some Adventists went beyond the limits of their church's logic. They decided that Christ would use them to restore the Kingdom of David (died 962 B.C.), the monarch who brought Israel to its peak of power and prosperity. At that point, the Adventists excommunicated them for "fanaticism." Undeterred, they named themselves "Branch Davidians," i.e. David's spiritual relatives, and began a separate existence as quiet people who kept to themselves.

In the late 1980s, Vernon Howell (who would soon be called David Koresh) entered the group. Born out of wedlock in Houston, he had grown up to be an intense and lonely young man, hungry for acceptance, who frequented Pentecostal churches, travelled with a dog named Jet Fuel, and dreamed of being a rock star. His needs and dreams found some sort of fulfillment in the Branch Davidians, whom he transformed from a splinter-church into a cult. He confronted rival leader George

Roden in a shoot-out, and he and his followers were charged with attempted murder, but were freed after a mistrial. He so internalized the group's belief system that he began to embody it. In 1990, he changed his name to "David Koresh"—"David" for the king, and "Koresh" for Cyrus, the Persian monarch who let the exiled Israelites' return to Jerusalem in 538 B.C. He also began to see himself as the prophet of Revelation. Evil processes produce evil results. The Branch Davidians went too far down the cult road to return. It is a journey which took them further away from Christ, rather than closer to Him. In the Gospels, Jesus expressly repudiates cult-forming processes—impatience, gratuitous conflict, exclusivity, glorification of leadership, and the overthrow of tradition. One of the things He saves us from is the destructive and dehumanizing tragic and death-dealing process of cult-formation.



—*The Rev. William C. Morris
All Saints' Church,
River Ridge, Louisiana*

"The enemies and critics of the Enlightenment, the Age of Reason, will say we are getting what we deserve for happily accepting that God was dead. They warned us about removing organized faith from the center of active ideas, indeed, ridiculing it. Now we see that the religious urge is strong enough that in many confused lives healthy faith is supplanted by much weird behavior, such as the Koresh cult."

The Wall Street Journal
Spiritual Communion

In union, dear Lord, with the faithful at every altar of thy Church where thy blessed Body and Blood are being offered to the Father, I desire to offer thee praise and thanksgiving. I believe that thou art truly present in the Holy Sacrament. And since I cannot now receive thee sacramentally, I beseech thee to come spiritually into my heart. I unite myself unto thee, and embrace thee with all the affections of my soul. Let me never be separated from thee. Let me live and die in thy love. Amen.

—*Confraternity
of the Blessed Sacrament*

David L. Edwards visits the Caribbean and finds himself transported to a seeming paradise of Anglican worship.

Barbados Hymns Its Problematic Harvest Home

IT ISN'T A PARADISE entirely free of snakes. Both the nation and the Anglican Diocese of Barbados are, I observed, not without dangers. But my fortnight there last month has certainly printed some paradisal images on my memory.

The beauty is bound to enthrall anyone from England. Much of Barbados, including its monarchy and its language, is comfortably familiar, with an English presence since 1627. It has cliffs like Cornwall, pastures like Devon, place-names such as Hastings and Worthing. But its reality is also like the tourism posters: calm, warm, azure seas lapping long white beaches, sugarcane in the fields, bananas clustered on trees, royal (the proper name is "cabbage") palms. And sunshine cooled by Atlantic breezes.

To a visiting clergyman, it has added attractions. A girl washing the sand off her feet and singing "Rock of ages, cleft for me." A mature ex-policeman getting up at 1:00 every morning in order to catch up with his studies for ordination. A rector with five pianos in his home. A dean with a library richer than you would find in most English deaneries. Crowds in congregations: children who had already been to Sunday School sitting docile through a two-hour Eucharist; a modern church enjoying harvest hymns about the fruits of the Caribbean; a cathedral with a thousand worshippers every Sunday; *Hymns Ancient and Modern* really loved.

And handsome Codrington College, where my wife and I stayed. How moving it was to be in a place bequeathed as an Anglican theological college in



1710, by a plantation owner who had also been a Fellow of All Souls' College, Oxford, and the governor of this and adjacent islands. On the walls of the much-used chapel are brasses commemorating many English principals, although now staff and students are completely Caribbean. It is an asset which in the years to come ought to be used with great profit by the Church of the Province of the West Indies, and perhaps internationally, too.



Vestry Chili *continued from page 11*

Carroll Shelby's chili seasoning (omit salt and cayenne pepper): one package per two pounds ground sirloin. Two cans Bush's red kidney beans is the maximum for four pounds meat, but add beans at the very last.

From the kitchen of Adalbert K. Dietz, master chili chef to the hearty, and Vestryman at the Church of St. Michael & St. George, St. Louis

Novelist Endows Religious Studies

SUSAN HOWATCH, THE NOVELIST, is giving Cambridge University £1 million to endow a University Lectureship in Theology and Natural Science, the first university teaching post of its kind in the UK. It will be known as the Starbridge Lectureship: Starbridge, a fictional cathedral town, is the setting for her series of clerical novels, of which the fifth, *Mystical Paths*, was published last year.

Welcoming the gift last week, David Ford, Regius Professor of Divinity at Cambridge, said that the natural sciences were an extremely influential field, and one in which theology had until now had no part, though it interacted with several other disciplines, such as history, philosophy and language. "Theology that doesn't face up to the immense issues of truth and practice isn't doing its duty. It should be a mind-stretching subject that relates to all current issues."

There was more interaction between science and theology abroad, in the USA, for instance, Professor Ford said. "Dr. John Polkinghorne, the President of Queens' College, is one of the key British people in this field: it was through his work that Susan Howatch developed her own interest in the subject. The lecturer is going to have to be someone who has a real



grounding in both theology and science and has thought deeply about the relationship between them. Academic and religious communities are international ones: there are no bounds to where we'll be looking to find the right person."

Susan Howatch, whose books have sold 20 million copies worldwide, says it is the first time that a woman has endowed a lectureship out of her own earnings. The money will be given in segments of £200,000 over five years. Beginning in October, 1993, the lecturer will supervise postgraduates in the field, as well as giving courses of university lectures.

Cambridge, like other universities, depends increasingly on income from sources other than public funds, and Susan Howatch hopes that any publicity surrounding her gift will encourage "other people to come forward." Of her choice of topic for the lectureship, she comments: "Science and theology are no longer seen as opposed, but as two aspects of one truth."

*—Prudence Fay
in Church Times*

St. Bartholomew the Apostle (August 24)



Bishops

Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church.

—*Ignatius of Antioch*
(2nd century)

The Church never departs from Christ, and the Church is made up of the people united to their priest and the flock that cleaves to its shepherd. Hence you should know that the bishop is in the Church and the Church in the bishop . . .

—*Cyprian of Carthage*
(3rd century)

Just as the Church is built, not on a constitution or an ethnic identity or a particular set of commonly held customs or taboos, but on the one foundation of the person of Jesus Christ, so the Church throughout history has manifested itself in a person-centered ordering of its life. St. Paul refers to the Church as the Body of Christ, and also, in a slightly different metaphor, as the body of which Christ is the head. "Body" implies an ordering in which the various members have different functions, all fitting together to form an

organic whole. Not too many generations after the Church was born, the organic ordering that is assumed, with remarkable consistency and clarity, was of a community consisting of laity, deacons, priests, and a single bishop. This ordering was not inevitable: human communities take on a great variety of different orderings, very often with no one person singled out and identified with the whole the way a Christian bishop is. Many other ways of ordering the Church have been tried, and are still present today, in the various broken pieces, or "denominations," of the post-Reformation Church. But the predominant pattern of Church order continues to be episcopal, that is, centered around an *episcopos*, one person appointed to



epi-scope, to over-see, the whole; that is, the bishop.

The point of this ordering is not to set one person in a position of absolute power, invulnerability, or infallibility. In fact, Jesus Himself warned His disciples against lording it over one another: "That is the way things are done in the world," He told them, "but it is not to be so among you." Every member of the Church is to be a servant of every other; no one can pretend to be anything other than a sinner saved by grace; and no one office or calling bears more or less value in God's eyes than any other. All members of the Church, in every office, are to be subject to Christ and to one another out of reverence for Christ.

The bishop holds a particularly precious and vulnerable office in the Church's ordering. The bishop is a sign of the whole Church, in somewhat the same way that the Blessed Sacrament is a sign of the presence of Christ, or that Jesus of Nazareth, a first-century Jew, is God-with-us for the whole human race. Because of the delicate nature of this office, it is

given special attention and profound respect by the whole Church through constant intercession for the one holding it, and through the free choice made by each individual and each congregation to keep their ministry in harmony with the vision and ministry of the one called as their overseer. In making this choice we do not limit the Spirit; rather, we open ourselves in a specific, concrete way to the experience of the love of God as "service that is perfect freedom."



We honor and respect and defer to our bishop as a way of making real our commitment, as disciples of Christ, to follow in the way of the cross. In doing so, we also show our love and respect for Christ Himself, as He is present in the world in the form of His body, the Church.

—via *St. Christopher's Church*
Hampstead, New Hampshire

Faithfulness

My earliest memory of Church is with my grandmother. She took me to church with her. I sat next to her and she gave me lemon drop candy to chew on during the service. The pews were too big for me so she let me sit on top of a hymn book. The Sunday School was held in the basement of the church. I remember a wonderful woman with a bright smile putting pictures of David, Goliath, Joseph, Sampson, and Jesus on the flannel board. She told us Bible stories of God's love for each one of us. We sang choruses. Every now and then we sang in the big church for the people. If I remembered my Bible verse I got a pencil, or a book mark, or a button. A lot of my friends went to that church.

As I grew older, I remember being in the Christmas Pageant. All of the children received a sack filled with candy and a piece of fruit when the pageant was over. There were camping trips with the young group, hayrides, Halloween parties, and always a campfire. Around the campfire we roasted hot dogs,

sang songs, heard more about God's love, and learned to pray. I got my first kiss around one of those campfires.

Once I was rushed to the hospital for an emergency appendectomy. I was scared. I was afraid I was going to die. I remember one of our ministers holding my hand and praying for me. I don't remember a word he said, but I remember the most incredible peace coming over me. He brought a Presence with him. I have revisited that experience so many times in my adult years.

Singing carols in the nursing home, helping with Vacation Bible School, youth rallies, mission trips, sweeping leaves and shoveling snow for the elderly, sitting in the back of the church holding hands with my girl friend, being stimulated by



some sermons and daydreaming through others, singing in the choir, delivering flowers to the hospital, potluck dinners, ice cream socials, Lenten Bible Study groups, Easter mornings with the church filled with lilies and bright children in new outfits, Christmas services by candlelight, and sitting quietly in an empty church asking God to help me understand what He wants me to do with my life—all of these are memories of growing up in the Church.

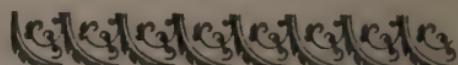
My mother died. The people of our church came by our house in droves to comfort us. They brought food, flowers, and cards. Her Sunday School class sat together at her funeral. Their silent witness to God's love for her, the service of thanksgiving for her life, the songs and prayers promising the hope of reunion in heaven got us all through it. I don't know how I could have done it without my church.

It never occurred to me to give thanks to God for His faithful people in days gone by who gave so generously of themselves. They built the buildings in which I learned to worship,

study, pray, and be a Christian. They maintained them and enlarged them as needed. I took it all for granted. They gave of themselves to teach, sing, visit, and chaperone. I took them for granted. Now it's my turn. It's my turn to maintain these buildings, to give of myself and my financial resources so that my children and others can grow up in the Church. If I am faithful as the generations before me were faithful, then today's children will be touched by the power and love of God. They will grow up with a treasure house full of memories of growing up in the Church.

This place is filled with children and young people whose entire lives will be determined by our ability to make God and His love real to them. I no longer take the people for granted who made it possible for me to grow up in the Church. I thank God for them.

*The Rev. Dennis Maynard
Rector
Christ Church
Greenville, South Carolina*



Episcopal nun creates prayerful greeting cards in thriving business

VISITORS TO ALL SAINTS' CONVENT in Catonsville, Maryland, are often surprised to discover that the Community also operates a thriving card business. Cards for personal notes, Christmas, Easter, the sick, birthday, baptism, confirmation, and ordination cards—holy cards and bookmarks for every occasion overflow the racks of the card shop at the convent itself. Episcopal bookstores all over the country stock the cards, and the convent publishes an annual 32-page catalogue with over 600 current selections.

The cards are primarily the work of a gentle nun with a delicate brush and an eye for the natural beauty of birds and flowers. Sister Barbara Ann said in an interview that she had never had any training.

"It was the Lord's idea, not mine," she laughed. When she

first began drawing holy cards in the novitiate about 30 years ago, the novice-mistress encouraged her to develop her skills.

Continuing the monastic tradition of illuminating manuscripts is one way Sister Barbara Ann looks at her work. All the cards have quotations, usually from Scripture or the saints, in finely-drawn calligraphy. Many teach about prayer, like the quotation from Baron Von Hugel: "The decisive preparation for prayer lies not in the prayer itself, but in the life prior to the prayer."

While some of the cards are serious, some raise a smile. "Better to be a shrimp in the ocean of God's love than a whale ashore," or "Even a fish would stay out of trouble if he kept his mouth shut."

The convent had its own tradition of illumination, too. Sister Elspeth, one of the English

sisters who brought the All Saints' Sisters to the United States, had been one of the first women to graduate from Oxford and had studied illumination at the British Museum.

When Sister Barbara Ann began to work in the Scriptorium, she remembers being pleased that they sold 500 cards during 1963. Now, nearly 30 years later, the convent sells a half million cards a year.

· "I have fought to keep the prices down as much as possible

because there are so many people on fixed incomes," Sister Barbara Ann said. "Sending out these cards is a mission work that people can share with us." She smilingly recalled a woman who came into the shop "because my rabbi just loves these cards."

The All Saints' Sisters of the Poor was founded in 1851 at All Saints' Church, Margaret Street, in London. The English branch of the Community still continues, but in 1872 the Rev. Joseph Richey, rector of Mount Calvary Church, asked for their help with the poor in Baltimore. For many years the sisters operated a children's home in what is now St. Gabriel's Retreat House. They also have a home for elderly women in Philadelphia, and in Baltimore, a newly-opened hospice for the terminally ill, founded in cooperation with Mount Calvary Church and named after Joseph Richey.

Today the All Saints' Sisters have focused less on social service and have put even more effort into prayer, teaching about prayer, and the ministry of hospitality at their retreat house. Guests, both men and

Even a fish
would stay
out of trouble
if he kept
his mouth shut.



women, are welcome to visit for a few days of personal quiet and reflection, and sisters are available for counseling or advice. Silent retreats and quiet days are scheduled throughout the year and are open on a first-come basis.

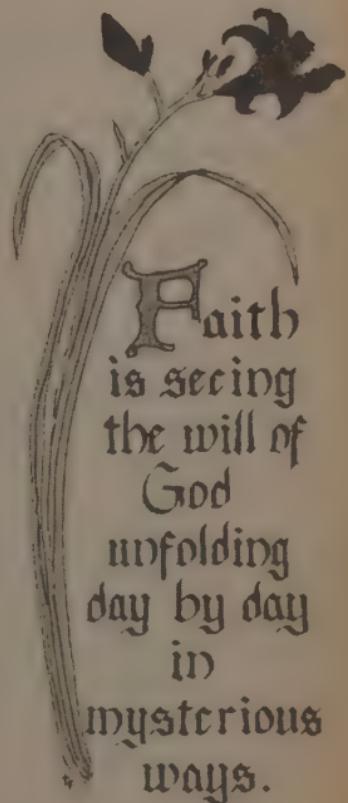
If you would like to make a retreat, write to the Guestmistress at All Saints' Convent, P.O. Box 3127, Catonsville, Maryland 21228-0127. To order cards, send one dollar for a catalogue from the Scriptorium at the same address.

—Marcia Hollis, Editor of *Partners in Prayer*, a publication of the Anglican Fellowship of Prayer.



"Hillspeak"
Home of The Anglican Digest

THE ANGLICAN DIGEST



—All Saints' Scriptorium

G.K. Chesterton on Christian Doctrine

In the mess of modern thoughtlessness that still calls itself modern thought, there is perhaps nothing so stupendously stupid as the common saying, "Religion can never depend on minute disputes about doctrine." It is like saying that life can never depend on minute disputes about medicine. The man who is content to say, "We do not want theologians splitting hairs," will doubtless be content to go on and say, "We do not want surgeons splitting filaments more delicate than hairs." It is a fact that many a man would be dead today if his doctors had not debated fine shades about doctoring. It is also a fact that European civilization would be dead today if its doctors of divinity had not debated fine shades about doctrine.

If . . . a theological distinction is a thread, all Western history has hung on that thread; if it is a fine point, all our past has been balanced on that point. The subtle distinctions have

made the simple Christians: all the men who think drink right and drunkenness wrong; all the men who think marriage normal and polygamy abnormal; all the men who think it wrong to hit first and right to hit back; and . . . all the men who think it right to carve statues and wrong to worship them. These are all, when one comes to think of it, very subtle theological distinctions.

Overheard . . .

Once at an open air meeting I was asked the question "What is the shape of the soul after death?"

I replied "oblong." *Lord Soper*

A vicar had a notice put on his church notice board. 'IF YOU ARE TIRED OF SIN COME IN'

Underneath someone had written: 'IF NOT, PHONE 264 45168'

Leslie Crowther

And finally some advice to preachers: If after ten minutes you don't strike oil—THEN STOP BORING.

Christian Crackers

No to COCU

The COCU proposal denies the existence of a unified truth. Instead, it exalts diversity, as if combining various beliefs—many of which are mutually exclusive—constitutes truth. In this “big tent” proposal . . . no attempt is made to discern truth from falsehood, for such efforts require discrimination, and discrimination is, by COCU’s definition, divisive.

“In the liturgy for inaugurating the covenant, all ordained ministries of the covenanting churches will be mutually recognized just as they are, as true ministers of the church of God.” Additionally, the COCU proposal states, “From the date of inauguration of covenant communion, there will be no more ordinations carried out in denominational isolation from the other covenanting churches.”

Churches which join the proposed communion will accept ministers from other covenanting churches as “true ministers of the church of God” without being able to hold them accountable for their faith and conduct.

—*The Presbyterian Layman*

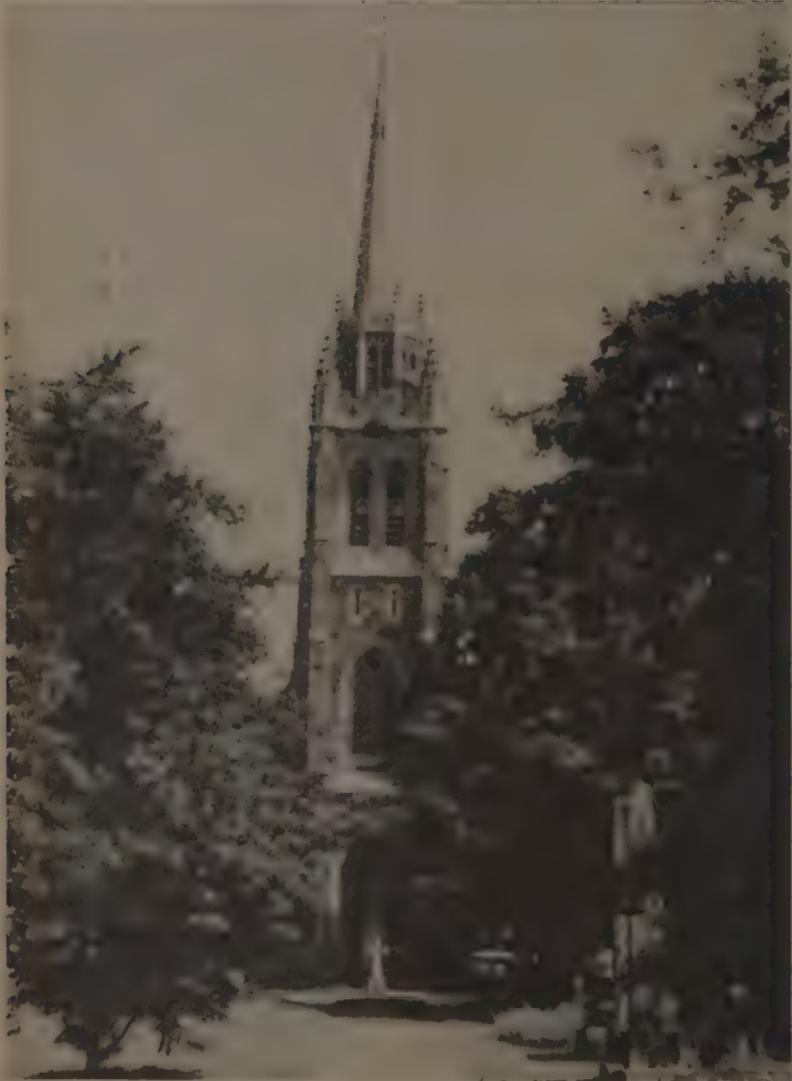
For Today

O God:
Give me strength to live another day;
Let me not turn coward before its difficulties or prove recreant to its duties;
Let me not lose faith in other people;
Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness;
Preserve me from minding little stings or giving them;
Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity;
Open wide the eyes of my soul that I may see good in all things;
Grant me this day some new vision of thy truth;
Inspire me with the spirit of joy and gladness; and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Savior, Jesus Christ.

—*Forward Day by Day*

St. Paul's-on-the-Green

1737—Norwalk, Connecticut



David L. James

Prior to the Revolution the Society for the Propagation of the Gospel sent missionaries to the Colonies. The first of these to minister to St. Paul's Parish was the Rev. Henry Caner, missionary-at-large in the Fairfield area, who visited Norwalk as early as 1729. The parish was organized in 1737.

The original grant of land to the "Professors of the Church of England" came in 1733-34 from the proprietors of the Norwalk Common Lands. It was one-quarter acre on "ye plain before Lt. Lee's door." The first church was temporary. The second, begun in 1741, was destroyed in 1779 when General Tryon burned the town. During the Revolution the Rev. Jeremiah Leaming, missionary-in-charge, was imprisoned under suspicion of being a Loyalist. Tradition has it that the Sons of Liberty hung his portrait upside down on the village green. After the war he was chosen to be the first American bishop but declined. The choice then went to the Rev. Samuel Seabury.

The third St. Paul's was consecrated by Bishop Seabury July 15, 1786, the first Episcopal

Church in the United States to be consecrated by a bishop. In 1840 St. Paul's built a larger, carpenter Gothic-style church, replacing it in 1927 with a stone church in "decorated Gothic" style. Among St. Paul's treasures is the Seabury Altar, a simple wooden table.

—from Historic Episcopal Churches Engagement Calendar



AS JESUS . . .

As Jesus loved the children who came to Him, we are to love them. As Jesus fed the five-thousand, we are to feed God's people. As Jesus healed the leper, the blind, and the woman with the flow of blood, we are to heal the world. As Jesus taught the multitude, we are to teach. As Jesus forgave, ate with, and loved the sinners and the outcasts, we are to forgive, eat with, and love them. And, with the same love that brought Jesus to the cross, we are to love also with open arms.

—David Schneider



*Here lieth the body of
SAMUEL SEABURY, D.D.,
Bishop of Connecticut and Rhode Island,
Who departed from this transitory scene, February 25, 1796
In the sixty-eighth year of his age.
Ingenious without pride, learned without pedantry,
Good without severity, he was duly qualified to discharge
the duties
Of the Christian and the Bishop.
In the pulpit, he enforced religion; in his conduct
he exemplified it.
The poor he assisted with his charity; the ignorant
he blessed with his instruction.
The friend of man, he ever desired their good;
The enemy of vice, he ever opposed it.
Christian! dost thou aspire to happiness?
Seabury has shown the way that leads to it.*

—Taddled from many sources



THE EPISCOPAL Book Club Notes

C.S. Lewis said, "I know hardly any other writer who seems to be closer, or more continuously close, to the spirit of Christ Himself." He was referring to George MacDonald (1824-1905), author of the Episcopal Book Club's summer selection which will be mailed to members this summer.

The book is *The Wind from the Stars: Daily Readings with George MacDonald*, edited by Gordon Reid. Its 366 passages, drawn from MacDonald's works of all genres, by the Editor, himself a Scotsman and presently Vicar-General of the Diocese of Gibraltar, reflect MacDonald's deep wisdom and generous Christian spirit.

Arranged thematically, these passages carry the reader day by day through the wonders of life and faith: providence, nature, childlikeness (one of this Scots divine's most endearing attributes), human love, free-

dom and suffering, pride and humility, duty and obedience, false teachings, miracles, service and prayer, worldliness, death and life—the gamut of human experience and emotion.

As always, George MacDonald's writing shows evil overcome by goodness, pain by courage, dullness by humor and above all, death overcome by life.

MacDonald's name will be familiar to EBC members, if not otherwise, as author of the winter 1990 alternate selection, *The Princess and the Goblins*, and to patrons of The Anglican Bookstore through the delightful "double story," *The Lost Princess*.

Variously described as mystic, poet, novelist, and theologian, MacDonald will be described by EBC members, once they have been introduced to his works, as friend and confidant.



The Episcop

Current & E

The Wind from the Stars

*Daily Readings with
George MacDonald
edited by Gordon Reid*

The Wind from the Stars is the EBC summer selection, and will be mailed to EBC members the third week in May.

George MacDonald (1824-1905) was a poet, a storyteller and a preacher—a lover of God, humanity and nature. He was loved and valued by such writers as C. S. Lewis and G. K. Chesterton. This new anthology demonstrates the "width" of his understanding, the "depth" of his heart, and the "height" of his love of God. It is an introduction to the deep mysteries of God, to "good news from heaven."

Gordon Reid has lived and worked in Edinburgh, at Salisbury Theological College, in In-

verness, in Ankara and in Stockholm; he is currently Vicar General of the Anglican Diocese of Gibraltar. See also page 60.

The Parting of Friends

*The Wilberforces and
Henry Manning
By David Newsome*

The history of 19th-century England abounds with great religious figures and, at the same time, great religious turmoil. Among those who participated in what is now known as the Oxford Movement were Henry Manning and his three brothers-in-law, Samuel, Robert, and Henry Wilberforce, sons of the leading social reformer William Wilberforce. Also within this circle of devout men was the influential John Henry Newman.

Newsome traces the story of this influential circle from its early buoyant hopes to its tragic

Book Club

Selections



interpersonal and ecclesiastical dissolution. Along the way he provides a wealth of vivid details about early Victorian domestic life and the conflicts that excited English churchmen of the times.

David Newsome was a fellow of Emmanuel College, Cambridge, when he wrote this inti-

mate portrait, having gained unprecedented access to the voluminous personal correspondence and collected papers of the Wilberforces and Mannings.

The Parting of Friends is the EBC autumn selection, and will be mailed to members the third week in August.

Founded in 1953, and now in its 40th year, the **Episcopal Book Club** (EBC) is the bellwether of the activities of the Society for Promoting and Encouraging Arts and Knowledge [of the Church]. The Book Club has provided its members four "Books-at-the-Seasons" each year for four decades. At an annual cost of \$35 (\$39 outside the U.S. in U.S. funds), EBC has provided especially selected books at bargain basement prices. Titles chosen reflect mainstream teaching and the latest books on Anglican faith by articulate and informed

writers as witnessed by its 1992 selections: *The Anglican Spirit* by Michael Ramsey; *Why I Believe in a Personal God* by George Carey; *New Millennium, New Church* by Roger White and Richard Kew; and *Faith and Practice* by Frank E. Wilson.

Books of equal worth have been selected for 1993 and 1994. To enroll in EBC, please turn to the front cover, complete and return the coupon thereon with your remittance made payable to the **Episcopal Book Club**—and the current selection will be on its way to you.

Modest Discipleship

SUZANNE GUTHRIE is an Episcopal priest who serves a cluster of tiny parishes in upstate New York. She is also a wife and the mother of several small children, which means she is representative of a growing host of females in this country who are attempting to balance the activities of homelife and career-life into some kind of meaningful whole. For the last several weeks, Suzanne has been writing short meditations on the lectionary of the week for *The Christian Century*. I was particularly struck by some of her words about the passage in St. Matthew where Jesus calls two fishermen, and "immediately they left their boat and their father and followed Him." Her main point is that life as she lives it is much less dramatic and heroic than this episode of the calling of James and John.

Here is how she describes one of her typical days: "I move within well-worn patterns. Downstairs to upstairs to

downstairs again, through the garden to the car, into the wider circles of churches, hospitals, the houses of shut-ins, and the smaller circle of errands, chauffeuring children, and household chores. The urgency in most of my hours is directed simply toward the maintenance of daily life. There are no dramatic 'callings' like the one that came to James and John. It would strain the meaning of the words to call my life and ministry much of 'a daring adventure' at all."

She then expands on just how unspectacular most of her days and nights really are: "I am not a very persuasive preacher or builder of houses for refugees or the distributor of medicine or clothing or tools. I have never given relief on the battlefield or in a natural disaster. I do not find housing for the poor or fight for fair laws to protect the oppressed. There are women and men who live in daily dan-

continued on page 46

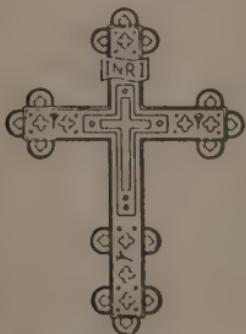
Reflections with a Parish Worship Committee

66 **W**ITH THIS RING I THEE WED, with my body I thee worship, and with all my earthly goods I do thee endow." So reads the old English Prayer Book at the giving of the ring at a wedding. Our "enlightened" American forebears did away with it as they did with much that helped us peasants keep in touch with our hearts and the earthiness of our souls. The authors of our new BCP have restored the idea: "I give you this ring as a symbol of my vow, and with all that I am and all that I have I honor you . . ." They give a B+ for effort, but a D for execution. It is so cerebral and "out of body." In a Church that has major dysfunctions in the areas of sexuality and money, perhaps it is the best we can expect. In a culture in which we are taught that marriage is a fif-

ty/fifty proposition, this sounds too much like a 100/100 deal. Few couples choose, "Be subject to one another in Christ" as the Scripture reading at their wedding. "With my body I thee worship and with all my earthly goods I do thee endow" is just too threatening on all sorts of levels.

In spite of that, we who salute the banner of what has been known as Anglo-Catholicism have tried to tell the world something about such liturgies and their connection with a reality that is larger than our heads, our hearts, or bodies. Liturgy is mystery because its dimensions can never be fully comprehended, but it must always be grounded in the flesh. We Anglicans are Incarnationists, if nothing else. I have heard people say that they don't like being an acolyte, or on the altar guild because it doesn't

meet their spiritual needs, or because when they are busy they can't worship. From a liturgical perspective, this is exactly backwards. I heard a story recently of a place where, on the Rector's birthday, the congregation burst forth with a chorus of "Happy Birthday" when, as the celebrant, he said "the Peace of the Lord be always with you."



What had that congregation been taught about the Peace? Did their liturgical actions express anything of the depth of the cost of that Peace? Did Christ die on the cross so that we could sing "Happy Birthday" to the Rector as a sign of that Redeeming Blood? This is really just an extreme of the "give your friends a hug time" that has become so common a way to express the Peace in the "new" liturgies.

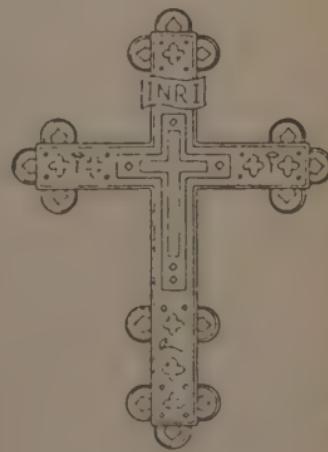
In a consumer oriented church market, we need to use great care in how we construct our liturgies. So often we plan them to make people feel good about having been in Church. What has happened to the idea that liturgy is the work of the people—the work of the people of God in the world? Remember that the word liturgy comes from the Greek which meant public works—that is to say the water and sewer systems, the government, the parks commission, the electric company, the streets and highways. This is the "liturgy" of society. We call it infrastructure. One does not care an iota about how one feels in such a world. "Does it work?" is the important question. Does it support the mission of the community? Does it make social order possible? These are the questions that need to be asked of our liturgies. An acolyte, an usher, an altar guild person, a preacher, a musician, a parishioner, a greeter, a presider are all public workers—the bureaucrats of the Kingdom. They maintain the infrastructure of the world over which Christ reigns. And

Christ's world is one which overflows with love—which is work, not a feeling; a world which is held together by sacrifice—which is work, not an idea; a world which is held together with a piece of bread and a cup of wine—which is work, not some spiritual symbol but the very body and blood of the One who died and rose that we might have life. All of this work shows forth the death of the Lord until He comes. And the cross is the only way we know that leads to life.

Perhaps if we are having trouble doing liturgy and worshiping, we might look at those tasks once again. Are they sacrificial? Do they point to the Cross? Do they require more of me than I feel like giving? Do they stretch me? Do they touch areas of me that call into question how I live my life in the world? If they don't, we are building a weak infrastructure. If they do, we call it worship.

Those of us who are in a relationship in which we have taken the vow to worship a specific beloved with our bodies know that reality is more than sitting wide-eyed looking at the

beloved with adoring eyes. It is grocery shopping, lawn mowing, in sickness and in health, for richer and for poorer; it is cranky children, grouchiness, working late hours, and going to the movies; it is the joy and the vulnerability of the marriage bed. But it is not marriage that is being venerated, it is the mystery of the union between Christ and His Church. Married or single, we are called to proclaim that mystery because it is meet, and right, and a joyful thing—our bounden duty. This liturgy holds the world together. If we come to liturgy only for ourselves, we will get very little, because liturgy is not for us but for the world. That is liturgy and that is worship.



I am just as aware that our human frailty takes over from time to time, beginning with me. Sometimes we cross that fine line between doing our best in our liturgical roles and our leanings toward perfectionism. I don't care about perfectionism. I don't want to care about perfectionism. I don't want to win the perfect acolyte team award. I want us to be careful in the best sense of that word—careful that the sanitation department is flushing away the refuse of our broken lives; careful that the highway department is making the hills low and filling the valleys of our lives; careful that the lights go on, literally and figuratively—this light who is the Light of the World.

To do liturgy on any given Sunday may feel like a chore, or feel like play, or feel like a profound religious experience. It doesn't really matter what the feelings are. What is important is that it is reshaping the world, and it is to that task in the power of the Spirit that we have been called.

*The Rev. Larry Handwerk,
Rector of St. Luke's Church,
Evanston, Illinois, in The Journal
of the Association of Anglican
Musicians*

Silly Woodpeckers

A woodpecker tapped with his beak against the stem of a tree just as lightning struck the tree and destroyed it. He flew away and said, "I didn't know there was so much power in my beak!" When we bring the Gospel there is a danger that we will think or say, "I have done a good job." Don't be a silly woodpecker. Know where your strength comes from. It is only the Holy Spirit who can make a message good and fruitful.

*Corrie Ten Boom in
Each New Day*



The Will of God or the Yearning of God?

WE HEARD it said most Christians have five thoughts in the back of their minds about the will of God. They are:

1. There is one will of God for my life.
2. It is eternal.
3. God knows what it is.
4. I don't.
5. My job is to find out what it is and do it.

I'd always thought of God's will pretty much like that. When faced with a decision, I'd pray that God would reveal His will for me, show me what I was supposed to do. Sometimes I recall pleading with God: "Just show me which way to turn, where to step, what choice to make! I don't care what your will for me is—just don't leave me in the darkness, floundering around, not knowing what you want of me. If you'll just tell me what to do, I'll do it!" But God's will was usually no clearer to me after praying than before.

Occasionally, though, I've been sure of God's will (or thought I was). Then I faced a different task—trying to pump myself up with enough courage, strength, commitment, faith, or whatever, to go out and do it. I don't know which made me feel worse—not knowing God's will for me, or knowing it and failing to do it. Either way, God's will felt like a burden I couldn't shake off; either way, I lost.

Ron DelBene explains that in the Bible, the word usually translated "will" can also be translated "yearning." If I ask what God's yearning is for me, the question evokes a very different feeling. A weight has been lifted, and I feel free from the burden of having to figure out what God wants me to do and then having to do it. A yearning isn't something you do; it's an orientation of the heart. If God has a yearning for me rather than a will for me, then it's me God cares about, not what I do or don't do.

It's like the difference between the way a woman surely feels about the man who seeks to seduce her and the man who loves her. The seducer seeks to gratify his desires and cares only what the woman can do for him. He cares nothing for the woman herself. She is guarded in his presence and does not reveal to him her deepest thoughts and feelings. There is no joy or security for her in knowing such a man. But when a woman realizes that a man loves her, she feels free to reveal everything to him and finds joy and security in doing so, knowing that he cares not about what she can do for him, but for *her*—he yearns for her.

There is a seldom used collect in the Prayer Book which begins as follows: "Most loving Father, whose will it is for us to give thanks for all things, to fear nothing but the loss of thee, and to cast all our care on thee who carest for us . . ." Although the prayer speaks of the will of God for his people, it defines the will of God in a way that sounds more like the yearning of God.

While I expect it does us good to ponder the will of God and to

ask what God wants us to do with our lives, let's also remember God's yearning, the desire he has for us. God is less interested, I suspect, in our acts of obedience than in the pleasure of our company.

—The Rev. Richard H. Schmidt

*St. Paul's Church,
Daphne, Alabama*



Excess Baggage

I've been re-reading one of my favorite biographies of Queen Elizabeth I, and was reminded again of one of her most famous sayings: "There is but one Lord Jesus and one faith, and the rest is a dispute about trifles." The great lady made the necessary discrimination between the essential and the peripheral. Her "trifles" are not identical with ours, but the need for this discrimination remains imperative.

—The Rev. William H. Ralston

Youth

They will sit where we are sitting, and when we are gone, attend to those things we think are important. We may adopt all the policies we please, but how they will be carried out depends on them. They will assume control of our cities, states and nations. They are going to build our homes and take over our churches, schools, and corporations. All our work is going to be judged, praised or condemned by them. The fate of humanity is in their hands. So it might be well to pay them some attention.

Anonymous

“The Bishop!”

TELL THE BELOVED ARCHBISHOP OF CALIFORNIA TO KNOCK IT OFF

• VIEY

I Corinthians 13: A Translation for Sunday School Teachers

Though I have all the Elmer's glue and scissors, and have read the lesson five times, and have not love, I am not a teacher.

And though I have all the construction paper, glitter and posters, puzzles and unit activities, and have been in special planning sessions, and have not love, I am not a teacher.

For being a teacher is more than being present on time with lesson prepared. It's even more than being there every Sunday.

Teachers look neat and are not easily provoked when something is wrong with the heat and cooling system.

Teachers are not envious, do not work for their names to be praised, but work for the benefit of the students.

They bear the problems, believe and work for the best for all

the children they teach. For a teacher's work is in vain unless he/she has true interest in the children.

Where there be magic markers, they shall dry up. Where there be chalk and blackboards, they shall crumble. Where there be printed material, it shall fade.

But a right relationship will endure forever as it is shared in the lives of children. All effective work is the result of this relationship.

And now abideth planning, preparation and love—these three, but the greatest of these is love.

For without love all work is for naught!

—Richard Windsor



The Big Lie

I do believe that Wormwood does manage to cleverly use Screwtape to persuade some in our Episcopal Church that Anglicanism is all washed up, that it has drifted hopelessly from its theological and moral moorings and that it has sold out its distinctive title deeds for a mess of potage. All that is pure nonsense. It is the Big Lie that some have bought and others are considering, and it is one of Wormwood's masterpieces for Anglicans who identify themselves primarily as catholics. If anyone thinks that Anglicanism has lost its integrity, let him examine the Book of Common Prayer. Let him soak himself in the great tradition of dogmatic theology and moral theology that is ours and see that it tests very well indeed against Scripture and the Fathers. Let the doubter simply read the Creeds and the Outline of Faith (Catechism) and the Thirty-Nine Articles. Read the Fathers, read Augustine, read Thomas Aquinas, read the great Anglican Divines, read some of the best and

most tested of contemporary theological works and see that they express Anglicanism at its truest and best.

I firmly believe that we who are Anglicans are such, with very few exceptions, because this is God's will for us. This is the particular witness within His one great Church that He is calling us to make. There is so much evident holiness and goodness in our Anglican experience, tradition and spirituality that to reject it would be to cast aside a very precious gift that God has given us. I draw some of my greatest inspiration and encouragement from our forebearers in the Catholic Movement in our Communion, Pusey, Keble, Stanton, Wainwright, Dolling, DeKoven and Grafton among them. They did not seek for their own comfort to go to more agreeable Churches or to start sectarian movements. They remained firmly and squarely within the Anglican Communion, bore their witness against terrible odds, and persevered to the end. Thank God that they did for He took their witness which seemed so weak and fragile at

the time and did mighty things with it which are evident in the Church today. I think the Prayer Book puts it best:

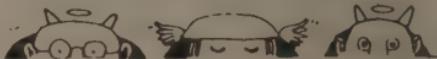
O Gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it; where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

*The Rt. Rev. William
Louis Stevens
Bishop of Fond du Lac*

“THE AIM AND FINAL
PURPOSE OF ALL MUSIC
SHOULD BE NOTHING ELSE
BUT THE GLORY OF GOD
AND THE REFRESHMENT OF
THE SPIRIT.”

— JOHANN SEBASTIAN BACH

A Christian's Vocabulary from A to X



B

Baptists: Sometimes frighten other Protestants by the number of Bible verses they know and the gusto with which they sing.

Bar: The piece attached to attendance pin for two or more years of perfect attendance.

Barth, Bonhoeffer, Brunner,

Bultmann: File in one lump in mental storage cabinet for use in intellectual discussions. Ex.: “As Barth said—or was it Brunner . . .”

Bible Reading: Five verses in the morning mean a fair day ahead. A whole chapter before breakfast means everything will go right.

Blessing: Christians are not at all interested in material *blessing*.

Brother: All believers are brothers. There may be family fights, but their love always shows through.



C

Choir: If suited to no other work, new church members may be relegated to the alto section.

Church Dinner: Together with Strawberry Festivals and Ice Cream Socials, they constitute the most important work of the church.

Church-in-the-World: Frightening term no matter who uses it.

Constituency: Christians who have money. "We don't want to offend our constituency."



D

Deductible: Make sure the money you give to church and missions is *tax-deductible*.

Disaster: A prayer meeting where there is a long pause followed by two people who start to pray at the same time.

E

Epiphany: Since we have Christmas from Thanksgiving to New Year's Eve, who needs it?

Episcopalians: Spend the entire service getting up and down. Sing strange and mournful things called "Psalms." All are rich.

Euphemism: In religious discussions, have several handy.

Evangelical: A son of a Fundamentalist.

Everyday Christianity: Driving your next-door neighbor to the beauty parlor.

Exemplary Christian: Well-bred, prosperous, charming, and handsome individual who never breaks the rules of the established church. Eliminate Francis of Assisi, Blaise Pascal, John Wesley, Martin Luther, St. Paul, Jesus Christ, *et al.*

Exempt: Good speakers, well-known Bible teachers, fine singers, and wealthy contributors should be *exempt* from cleaning up after church teas or taking a turn at nursery duty.

—*Games Christians Play*
"F" in Advent issue

continued from page 34

ger and do heroic tasks and exhaust themselves for God, but I am not one of these. My work, alas, is not a work of blazing heroism, yet in all, it is what I have been called to do, and in these small circles of modest discipleship, I try to be as faithful as I possibly can. Maybe the disciples felt the same way after the dramatic beginnings of their relationship with Jesus. Every day with Him was not filled with breathtaking excitement. There was lots of humdrum walking for them too, as they followed Him up and down Galilee from village to village, though Samaria and up to Jerusalem and back again. Undoubtedly there were stretches of ordinariness in their life experiences as well."

Her conclusion is that our patterns of life need not be spectacular in order to be authentic and full of meaning. Dealing honestly and faithfully with "the everydayness of everyday" is just as significant in the eyes of God as actions that become known the world over. The martyr's robe is by no means the only uniform that is worthy of

the name "Christian." When we offer up our daily work to the glory of God and the benefit of our families and communities, we proceed to play our roles in the daily struggle to make God more visible in the world and bring His kingdom into fuller realization.



These words bequeath a sense of encouragement to me. Settling in to where we are and to what we are called to do is just as valid a form of Christian service as dropping all and heading off in some radical new direction. This quiet and faithful wife and mother and priest restores sanity and balance in a culture that at times seemed crazed by "to muchness" and "to manyness's" I hope her witness will empower you for the possible, and make where you are and what you are doing into something more holy than you often realize.

*The Rev. John R. Claypool
St. Luke's Church,
Birmingham, Alabama*

And in All Places

THE ANNUAL CONVENTION of the Diocese of Michigan voted by a two-thirds majority to divide, thus creating a new diocese north from Flint to the Straits of Mackinac. Michigan is now the tenth largest diocese in the Episcopal Church with 53,000 members.

THE 1980s WERE "the decade of the Protestant Reformation in Latin America" as evangelical churches grew from memberships of 18.6 million to 59.4 million, a 22% growth rate. A century ago, the area had no Protestant churches.

A TABLET WAS UNVEILED recently in Poets' Corner of Westminster Abbey immortalizing, in his own words, novelist Anthony Trollope who died in 1882: "Now I stretch out my hand and from the further shore I bid adieu to all who have cared to read any among the many words that I have written."

BELATED BUT HEARTY GREETINGS to the priest in the Diocese of Pittsburgh who celebrated his 41st birthday by

sending a check in that amount to **The Anglican Digest**.

MAKES THE HEART SAD to read in a parish newsletter: "The Eucharist is our Sunday party." St. Paul was of a different opinion: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

THREE OF THE BEST-KNOWN EVANGELISTS in the Episcopal Church will come together this fall when the Diocese of West Texas sponsors a national, ecumenical renewal conference. The Rt. Rev. John W. Howe, of the Diocese of Southeast Florida, the Rev. Terry Fullam, and the Rev. John Guest will lead the 1993 Bishops' Conference on Evangelism and Renewal in San Antonio November 19-20. For more information, contact Marjorie George at (210) 824-5387.

FORTUNE TELLERS and witches are thanking their lucky stars now that Connecticut has repealed an 1808 law banning them from practicing their crafts.

A TIP OF THE BIRETTA to the Rt. Rev. William C. R. Sheridan, V Bishop of Northern Indiana (retired), on the occasion of the golden jubilee of his priesthood . . . to the Church of the Holy Comforter, Celburne, Texas, the oldest parish in the Diocese of Forth Worth, celebrating its centennial . . . to the Diocese of Quebec on its 200th anniversary . . . to the Society of the Sacred Mission, a men's community in the Anglican Church, observing its centenary year . . . to St. Mark's Church, marking 100 years of service in Milwaukee, Wisconsin . . . and to Nettie Hollis Matthias Johnson, at 109 the senior member of Trinity Church, Pine Bluff, Arkansas.

A SERVICE OF DEDICATION was held at Canterbury Cathedral to formally inaugurate a worldwide association of Anglican and Episcopal colleges. Members of this new organization, the Colleges and Universities of the Anglican Communion, are undergraduate institutions with ties to the Anglican Communion.

+

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OSCAR-WINNING FILM-MAKER Jonathan Demme teams up with his cousin, the Rev. Robert Castle of St. Mary's Episcopal Church in Harlem, in "Cousin Bobby," a critically acclaimed film to air August 24 (check local listings). The movie is part of P.O.V., the PBS non-fiction film series.

ON THE ECUMENICAL FRONT: Lutheran/Episcopal dialogue continues to push for a decision by the churches in 1997 that would force the Episcopal Church to suspend Apostolic Succession, the Book of Common Prayer (its Catechism, Ordinal, Lambeth Quadrilateral) and the Constitution and Canons of the Church—all to allow Lutheran pastors to substitute for priests at the Holy Eucharist in the Episcopal Church. Similar negotiations are under way by Lutherans with Protestant churches which would permit access through a "back door" COCU-type ministry.

FOR A MUCH MORE BALANCED POSITION, we recommend the Lutheran, Anglican, and Roman Catholic Unity Covenant, signed in May at the Cathedral of St. Stephen, Harrisburg, Pennsylvania. For a copy of the Covenant, please contact the Rev. Canon Kermit L. Lloyd, the Diocese of Central Pennsylvania, 221 North Front Street, P.O. Box 11937, Harrisburg, Pennsylvania 17108-1937, or (717) 236-5959.

THE ARCHBISHOP OF CANTERBURY relinquished jurisdiction over Anglicans in Korea, ending a century of mission work, and handed a primatial staff to the Most Rev. Simon Soung-Soo Kim. The festival Eucharist included hymns by Korean composers and traditional Korean drum and flute music.

**THE REV. BRENDA G. HUS-
SON**, recently Priest-in-Charge of St. James' Church, Madison Avenue, New York City, has been appointed Executive Director of the Evangelical Education Society of the Protestant Episcopal Church.

ANGLICAN PRIESTS AND BISHOPS HEADING FOR ROME over the ordination of women will be expected, like all converts, to undergo instruction in the catechism, Confirmation, and First Communion according to Basil Cardinal Hume. This includes the former Bishop of London who says he is leaving the Church of England.

THE RT. REV. EDWARD H. McBURNEY has announced his intention to retire as Bishop of the Diocese of Quincy prior to the 1994 General Convention.

He writes: "We are assured that at the General Convention in Indianapolis, August 1994, legislation will be proposed that will deny the episcopate to any priest who does not accept the ordination of women . . . It is my intention, however, to give the Diocese the possibility of choice. Such a possibility may be denied us after August 1994."

"DIVINE INSPIRATION" will debut on Britain's ITV television network this summer, pitting teams of competing clerics in contests of good, clean, ecumenical fun. Participants will be asked to name a hymn sung backward, concoct a 60-second sermon with an amusing opening line, and decode tabloid-style headlines based on Old Testament stories.

ON EASTER DAY, the Rev. Dr. John Harper retired after thirty years as Rector of St. John's Church, Lafayette Square. The church, which stands opposite the White House, was established in 1815 to serve as the parish church for Presidents and their families. Dr. Harper has the distinction of having preached to eight successive Presidents.

THE DIOCESE OF LONG ISLAND'S Cathedral Corporation has filed for reorganization under Chapter 11 of the U.S. Bankruptcy Code, with debts of approximately \$7 million. The action came on Good Friday and was necessary because "there just isn't any money left," according to the Chancellor of the Diocese. He traces the financial problems back to the late '80s, when enrollment at schools in the Diocese fell to the extent that tuition no longer covered expenses.



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THE ARCHIVES of the Episcopal Church recently announced the completion of the China Oral History Project, documenting the history of the Episcopal missions in China through the words of the missionaries themselves. Interviews were conducted with missionaries across the United States, resulting in a record of American perceptions of Chinese culture in the midst of tumultuous change. A number of interviews were with women who often travelled alone to work among the Chinese people in new hospitals and schools funded by UTO appeals.

AND, FINALLY, from Christian Crackers there is the story

of a rather pompous Vicar who asked his Confirmation class: "Why do people call me a Christian?" After some hesitation one lad replied, "Perhaps it's because they don't know you." —

KEEP THE FAITH and share it, too.—JKW

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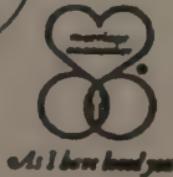
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ADDENDUM

In the Pentecost TAD we featured an article entitled "The Case for Rectories" in edited form. It has been brought to our attention that we omitted a critical point: namely, how rectory retention is favorable to clergy as well as the parish. We invite those interested to write us for the complete article—P.O. Box 11887, St. Louis, MO 63105. Those already mailed to inquirers do contain the complete article.

EPISCOPAL BOOK CLUB SUMMER SELECTION (see page 32)



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ENCOUNTER WITH CANTERBURY: SERMONS AND ADDRESSES BY ARCHBISHOP GEORGE CAREY ON HIS FIRST TOUR OF THE EPISCOPAL CHURCH 1992 (Available from Forward Movement \$3.95 + \$1.50 postage, 412 Sycamore, Cincinnati, Ohio 45202).

Miracles *do* happen. Of course, in 1993 our essential Episcopal skepticism ensures an inevitable resistant to belief in the miraculous. But whatever our restraint, or more truly our unbelief, the true presence of God *can* be felt in our lives and in our Church. Miracles happen even there.

They seemed to happen here in Baltimore and throughout the United States last fall as the Archbishop of Canterbury, engaging in his chosen role as "Bishop in Mission," moved among us and directed us to see how the miracle of faith is still possible for each of us.

Archbishop Carey admitted to venturing into Baltimore with some trepidation. He re-

minded us that our own H.L. Mencken defined an Archbishop as a "Christian ecclesiastic of a rank superior to Christ." We all see Mencken's point. Amazingly, Archbishop Carey added his own sly wit in his comment, "I haven't come across Mencken's definition of a Presiding Bishop, though I don't suppose it would not have been any more polite."

To discover more about our Archbishop's delicious sense of humor, as well as his ideas about our contemporary "spiritual hunger for the true and living bread that will satisfy!" and his faithful "challenge to stay close to Jesus Christ allowing him to reconcile our lives to God and to one another," I urge you to obtain a copy of *Encounter with Canterbury*. A short, delectable read, this book of sermons and addresses by Archbishop Carey will delight as much as it stimulates.

Clearly, the present Archbishop of Canterbury exudes a self-confident, self-deprecating style of Christian leadership that is a miracle of human warmth and intellectual strength. He simply communi-

cates faith. Faith in God, faith in his fellow Episcopalians, whatever their rank, and, especially, faith in his own commitment to reach out to all of us.

reviewed by Elizabeth Hanson

THE 43RD ANNUAL SEWANEE CHURCH MUSIC CONFERENCE, July 12-18, which provides an opportunity for instruction by distinguished church musicians in a spectacular mountain setting. Brochures from 22 South Reese Street, Memphis, Tennessee 38111-4606.

THE WESTAPTER GOLF TOURNAMENT, September 21, at Lakewood Country Club, Dallas, Texas. Named for the Rev. C. V. Westapher of Trinity Church, Dallas, the tournament will be played for the 27th consecutive year to raise funds for one charitable community institution and one ministry of the Diocese of Dallas, net income to be evenly divided. For more information on the tournament, or for suggestions on how to implement the idea in other parishes or dioceses, contact Father Westapher at 12727 Hillcrest, Dallas, Texas 75230.

The Story Behind the Hymn

"Faith of Our Fathers"

Few hymns lift the soul more than "Faith of Our Fathers," written in 1850 by the Rev. Frederick W. Faber, priest of the Church of England. Yet the strange fact is that very few people realize his reason for writing the hymn. Record shows that all his hymns were written *after* being received into the Church of Rome in 1846. One of Faber's views was that the true Church of England continued through the Roman Catholic Church. This is the "faith of our fathers."

A verse omitted in Episcopal hymnals, for obvious reasons, includes the words "Faith of our fathers! Mary's prayers shall win all England back to thee."

However, this was a case of what he had written far exceeding what he intended, and Anglicans and Protestants sing the hymn with equal meaning and fervor as Roman Catholics. It proves once again that hymn singing is one of the strongest expressions of faith in Christendom.



SUMMERTIME READING AND WATCHING

THE FURNITURE OF HEAVEN & OTHER PARABLES FOR PILGRIMS, Mike Mason, illustrated by Joe DeVelasco. Dip into these twenty-two fascinating stories and you will discover not only wonderful characters, but something else: There is one great Story around which all these cruci-fictions are formed. Unraveling that is up to you, but perhaps you could start mid-book with "Stumbling Stone." Wherever one starts, one will find oneself drawn into a land of heightened reality.

Item H27 (hardcover, 260 pp) \$12.99, postpaid

REALMS OF GOLD: THE CLASSICS IN CHRISTIAN PERSPECTIVE, Leland Ryken. For students studying literature, this book serves as an introduction to the classics as friends; for those who have not read the classics in a long time, it is a motivation to renew delightful acquaintances; for people who already know the classics as intimate friends, it offers the opportunity to renew acquaintance within a Christian context.

Item H34 (softcover, 230 pp, indexed) \$14.99, postpaid

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THE LION, THE WITCH AND THE WARDROBE: Four children open the door of an old wardrobe and find themselves transported to the magical kingdom of Narnia.

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PRINCE CASPIAN AND THE VOYAGE OF THE DAWN TREADER: Narnia is ruled by corrupt King Miraz. Adventure for the four children leads to a golden lake, a giant serpent, a fierce dragon and, finally, to the edge of the world.

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Deaths

THE RT. REV. OLAVO VENTURA LUIZ, 54, Primate of the Anglican Church of Brazil, from cerebral malaria contracted while on a visit to Mozambique.

THE REV. CLIFFORD S. LAUDER, from the Church of the Holy Family, Miami. Born in Jamaica, he served parishes in the West Indies for a number of years until being named Rector of All Souls' Church, New York City, where he remained for twenty-five years.

THE REV. DAVID L. SCOTT, from St. Andrew's Church, Rippingdale (UK). Father Scott was Editor of **Faith and Heritage**, the Journal of the Prayer Book Society, and a columnist for **The Anglican Free Press**.

THE REV. JOHN H. BONNER, JR., 73, Rector for almost thirty years of St. Paul's Church in Chattanooga, and a tireless worker in the civil rights movement of the 1960s.

THE REV. JOHN HUNTINGTON ARTHUR, 73, retired priest of the Diocese of Ohio.

He was an avid scholar, most notably of Church history, and was, for a brief time, Assistant Editor of **The Anglican Digest**.

THE REV. ETHEL CHAPMAN, pioneer of women's ministry in the Church of England, who was ordained deacon in 1987 at the age of 90.

JULIA ANN GODSEY, 54, President of the Church Periodical Club; from St. Stephen's Church, Boise, Idaho.

ELIZABETH MUNRO, 96, dedicated communicant of St. Peter's Church, Diocese of Chicago, since 1926.

MILDRED GILLESPIE CROW, 91, organist of St. Paul's Church, Fayetteville, Arkansas, for fifty-four years.

DAME ELIZABETH FRINK, 62, at her home in Dorset (UK). Although renowned in particular for her figurative works of animals and the human body, she executed numerous sculptures for churches over a period of four decades.

A GIFT OF \$1,000 to the Church of the Ascension, Windsor, Ontario, from the estate of Ella Sibley.

FROM ST. JOHN'S MISSION ENDOWMENT FUND, an outreach program of St. John's Church in Sonora, Texas, grants totalling \$80,000 to a variety of recipients, including ministries in the Diocese of West Texas as well as the larger Church.

TO ST. JOHN'S CHURCH, Marysville, California, \$80,000 from the estate of Elmer Stohlman. The parish has been unable to establish a connection between the benefactor and St. John's.

A BEQUEST OF \$60,000 from the estate of Inal L. Stwalley to the Endowment Fund of St. Andrew's Church, Spring Hill, Florida, with the simple request that flowers be placed at the altar on the second Sunday of October.

ST. THOMAS' CHURCH, Hanover, New Hampshire, is the recipient of two legacies: \$5,000 from the estate of Betsy

Brody; and approximately \$500,000 from the estate of Nancy Holbrook, the latter to be applied to parish facilities.

FROM THE ESTATE of Mary Heintzman Burdick, \$99,000 to St. John's Church in Chester, Virginia. During her lifetime, Mrs. Burdick provided the funds for construction of a colonnade between the church building and parish house.

TO GRACE CHURCH, Nutley, New Jersey, \$16,290 from the estate of Dr. Edward Crystell; a bequest of \$65,146 from Helen Baldwin; and \$1,000 from the estate of Connie Keasbey. All were long-time members of the parish.



TO SPEAK: (The Anglican Digest), \$125,000 from the Gretchen F. Perry Trust. Dr. and Mrs. Perry, of Nampa, Idaho, were **Digest** readers for many years and early members of the Episcopal Book Club . . . TAD also has received \$48,000 from a trust established by Mrs. Albin T. Chalk of Columbia, South Carolina.



Hillspeaking

AS ONE WHO WAS RAISED in the non-seasons of Florida's west coast and came to somewhat more mature years in the non-seasons of Southern California, I enjoy the mystery and mystique of the real seasons of the Ozarks.

Even though I assiduously read *The Old Farmer's Almanac*, "fitted for Boston and the New England states, with special corrections and calculations to answer for all the United States" [including the Ozarks] and almost as regularly read the monthly weather page of *Southern Living* and occasionally pay close attention to the nightly TV weathercaster, I still find myself caught off guard when our Gabriel-blows-his-horn weather-vane suddenly veers to the north or when, at an equally inappropriate [to me] time, it betokens a strong, wet wind from the south.

A standing joke amongst the folks who work with me in the Big Red Barn at Hillspeak is that when I climb up to the attic of the Farm House to bring down



my winter clothes in the late autumn they know they are in for a second or third Indian summer; and when I reverse the process in the spring they can be almost certain that there will be a killing frost the next morning. No matter. I enjoy the surprise, and perhaps there is a loose gene or two in my make-up that should have gone to our local meteorologist. Or perhaps there is something inside that, like the peepers in the spring, not only celebrates the season at hand but forecasts what is to come . . . if only I knew how to interpret it!

—*The Resident Manager*

Transept Trivia

THE DOG DAYS OF SUMMER will soon be upon us. As you languish in the heat, see if any of the Biblical references in Column A below match any of the "bon(e) mots" in Column B. With dogged determination, you should get them all right.

A

- A. He used how dogs drink to reduce the number of his warriors.
- B. A live dog, according to the preacher, is better than this.
- C. Proverbs warns us against the very thing this former President used to do.
- D. She may not have made her own gravy, but she did have a lot in common with Purina.
- E. His may have been the only Biblical dog who was really a pet.
- F. Dogs did more for this poor man than a certain rich man ever did.
- G. She used what dogs do at the dining table to bring about a cure for her daughter.

B

1. _____ Jezebel (2 Kings 9:36-37)
2. _____ Gideon (Judges 7:5)
3. _____ Tobias (Tobit 5:16)
4. _____ A Canaanite woman (Matthew 15:22-28)
5. _____ Lazarus (Luke 16:21)
6. _____ A dead lion (Ecclesiastes 9:4)
7. _____ Lyndon Baines Johnson (Proverbs 26:17)

ANSWERS: 1. d; 2. a; 3. e; 4. g; 5. f; 6. b; 7. c.

*The Rev. Kenneth L. Fields
St. Thomas' Church, Birmingham*

A View from Abroad

What a feast of services we have attended in recent months. Christmas with the Swiss Reformed; Passion Sunday in the Tübingen Stiftskirche; Palm Sunday and Easter in St. Andrew's, Zürich; Maundy Thursday in All Saints', Rome; and Good Friday in the Vatican.

The truth is that we are an American family abroad, sort of like Jimmy Stewart, Doris Day and son in *The Man Who Knew Too Much*, snapped loose from familiar supports and reflecting on the One who had no place to lay His head.

From what we have seen, what have we learned?

Liturgically, the Church does well to stick with the classics. Moltmann wrote rightly, "A rejuvenation of Christianity when it has grown old and grey is only possible on the basis of its own origin." A church service "feels right" when it sticks to the classics: Cranmer's Prayer of Humble Access and General Confession, "Ride on, Ride on, in Majesty," "Rock of Ages,

Cleft for Me," "Jesus Christ is Ris'n Today." Classics tied to The Classic, the old, old hymns telling The Old, Old Story.

Pastorally, there is no substitute for the *warm welcome*. Who knows if the shy, self-conscious family at the back is not hungering and thirsting after kindness.

Theologically, preach Christ, the Good Shepherd of the sheep, the *barmherzige* (compassionate) face of God for the godless and refuge to the stranger.

Three learnings: one learning: The Church as embodiment of the First, Second and Fourth Beatitudes. Its best intersection of the pastoral, liturgical and theological comes down to . . . the Good Samaritan.



Paul Zahl

*The Rev. Paul F. M. Zahl
is The Digest's
European Correspondent.*



THE GOSPEL IS ALL ABOUT POWER in weakness. Where power is evident in human structures it depends upon human strength, ingenuity, force and manipulation. Many of you work in organisations and corporations where success is measured in dollars and where in highly competitive markets the weak go to the wall. Such places can mask the cries of the weak and those who feel inadequate. Yet, it is precisely here that the Christian can work in God's power, able to feel for the vulnerable and weak. And at the highest levels of the business, where profits are measured and key decisions are made, Christian ideals of stewardship and responsibility can prompt the sharp questions on investment, welfare, distribution and so on. In this sense the Christian "lay priest" is a sign of God's presence and the truth of the Biblical principle: "Not by might, not by power but by my Spirit, says the Lord."

In Britain one of our most famous military academies is Sandhurst. Some years ago—so it is said—a cadet failed an important initiative exam which led to the examiner writing in his report: "Soldiers will only follow this officer out of a sense of curiosity." You may have met such people both in church and in the workplace, and it is a sobering fact that people who fail to lead, not only fail in their task but also lead others to fail. But there is a price paid by the able leader. It can be desperately lonely, risks have to be taken, and if things don't work out it can be devastating to find how people disown you. Even when so-called success comes, that is no guarantee for popularity. But this we recognise as nothing less than following in Our Lord's steps. In spite of the healings, the miracles, the signs and the teaching, He was far from universally popular and even the following He had was far from wholeheartedly committed when the going got tough. Yet the true leader—

the one true to his calling as a leader—will not be distracted by either the presence or absence of popularity. Rather they will be ever conscious of the social component to all gifts—gifts and resources are ours only to be shared with those less gifted.



George L. Carey
The Most Rev. and
Rt. Hon. George L. Carey
Archbishop of Canterbury

A Final Thought

"Only God is in a position to look down on anyone."

—A parish priest

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